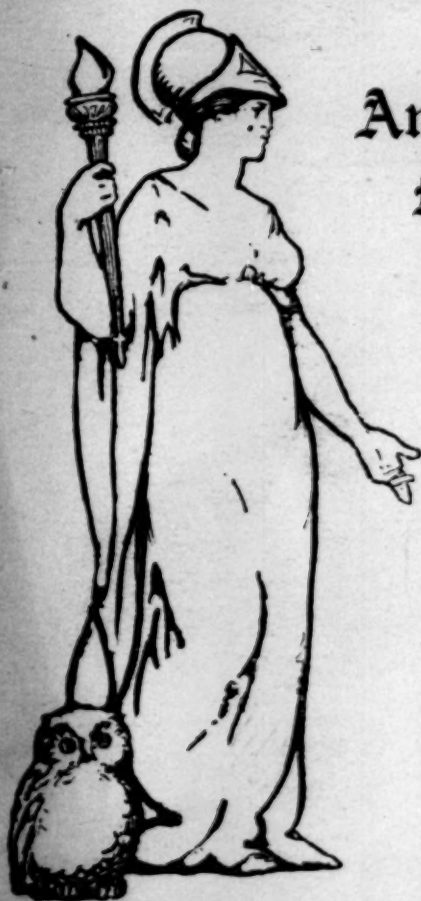


# The Reply

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December, 1913

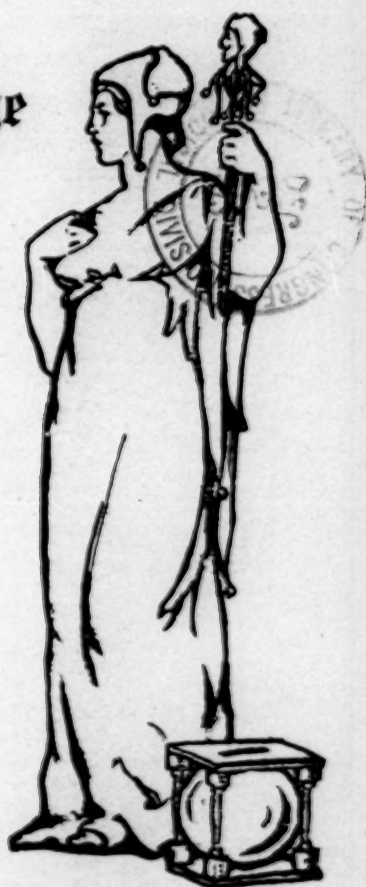
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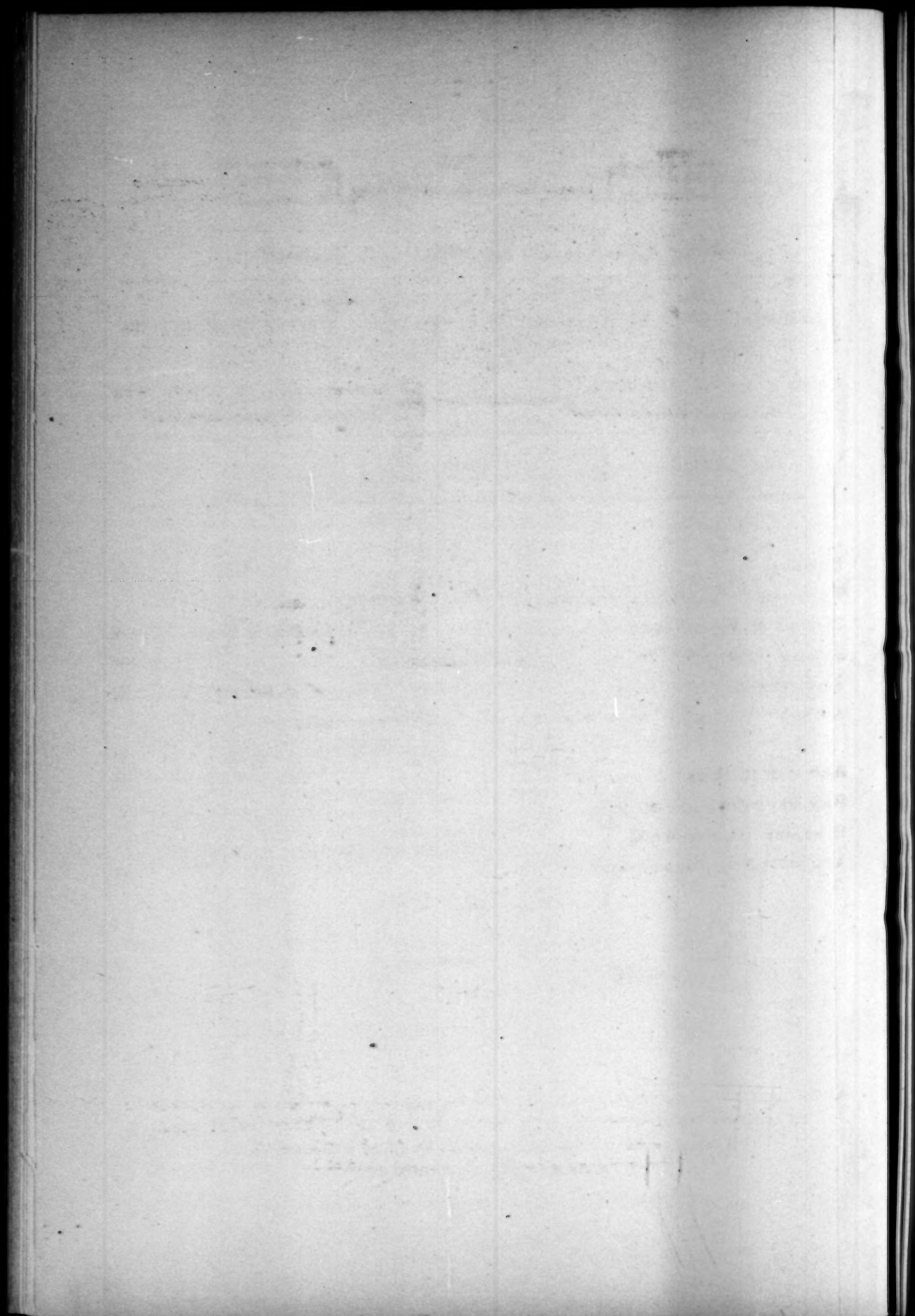
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Anti-Suffrage  
Magazine

Volume 1

Number 8



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# The Reply

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Helen S. Harman-Brown, Editor and Publisher

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## CONTENTS

Editorial . . . . .	171
The Change in the Feminine Ideal . . . . .	By Florence Kendrick Cooper 174
Taxation Without Representation . . . . .	By Arthur Charles Gronno 178
Suffrage Leader Says Vote Kills Woman's Charms . . . . .	180
Quotations from a Letter . . . . .	By Evelyn Baker Dodd 182
Address to the Committee on Rules of the House of Representatives . . . . .	By Mrs. William Forse Scott 184
As a Man Thinketh . . . . .	By G. D. M. 188
Book Reviews and Notes . . . . .	190
Press News and Notes . . . . .	192
Anti-Suffrage Organizations . . . . .	194



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# The Reply

An Anti-Suffrage Magazine

December, 1913

## EDITORIAL

WE reprint elsewhere an interesting interview with Mrs. Anna Kelley, of Grand Junction, Col., which gives an authoritative view of Woman Suffrage in operation. After nineteen years of enfranchisement, a woman, who has worked for the cause, can say in the public prints, "I believe the conditions which the women's votes were to eliminate, or, at least, better, are worse today than they were before 1894." What an arraignment of the model Suffrage State! What a brave and patriotic woman, to state the truth as she knows it, for, does she not lay herself open to the insults heaped upon all who dare to oppose them, by the Suffragists? Again her statement, that, a bad woman, in her opinion, "can be bought more readily than a man," is not the prophecy of "what woman would do," but the result of twenty years' experience of "what woman has done." The latter cannot be too strongly emphasized at this time, when the former "prophecy" is so often the sole foundation for a belief in Woman Suffrage. Nor can her closing words, quoted from the Detroit Free Press:

"I shall be so glad if that franchise is ever recalled." It is time that the American man looks at this whole question as it stands, not as a vague and possibly beautiful dream of woman's purifying influence upon politics. Miss Mabel Boardman, president of the National Red Cross association, who has heretofore refused to engage in any controversy on the subject of Woman's Rights, is reported in the New Haven Journal-Courier as saying, "Here is one of the contingencies in women getting the vote, which the agitators have not appreciated. Men inately seek to please women, to aid them, to curry their good favor. That being the case, women having secured the vote, the politicians among the men will cater to the bad element among the women, to the discredit of both sexes. Suffrage advocates prate much about the finer moral sensibilities of women, but forget that they are of human, and not divine, fabric, as well as the men, that they are essentially creatures of emotion, as they are claimed to be, and that they can be bought in quite another way from a man and perhaps far cheaper."

In view of Mrs. Kelley's revelation of conditions in Colorado, Miss Boardman's prophecy seems to have already been fulfilled. Continuing this subject, Miss Boardman says, "Colorado has no better child labor laws than New York or Massachusetts, and men who have been in Colorado, unbiased observers, have told me that the conditions are no better in Colorado than before the vote was secured, in fact, the venal vote has increased."

THE Suffragette move to raise an army in the East End of London, is, first of all, an acknowledgment that government rests on force, and that it is an absurdity to claim a vote while the claimant does not possess the first requirement to the possession of the vote, namely, the ability to change a pasteboard wish into an expression of true accomplishment. Sir Francis Vane is to drill this notable body of deserters from the ranks of womanhood. Sylvia Pankhurst, who is recruiting the volunteer force, says: "It is no joke. We are absolutely in earnest. We have only to get our army in training, and we shall get the same treatment as Sir Edward Carson." It is the underlying principle of all movements that they tend to perfect themselves and reach their ultimate purpose. This movement for Woman Suffrage took for its standard the sweeping away of sex distinctions, the setting up of one standard for human life, and that standard to be the man's. How far have women gone when they have set out on this changed standard-seeking journey? There has lately been unearthed in Asia Minor a stone image of an Amazon, and the capital of the great tribe of women warriors who so terrified the Greeks that historians have

held the exaggerated fear expressed to be due to mythical beings, but they were as real as modern Chinese women soldiers or English militants. The Amazon Commander was dressed in chain armor, wore an Egyptian helmet, carried a sword in one hand and a lance in the other. Her feet were bare. Let the American woman pause as she considers the significance of all this.

FROM Chicago comes the announcement, on Nov. 3d, that "Mrs. Emmeline Pankhurst will be the guest of honor at a dinner given by Miss Jane Addams," and that "Mrs. Raymond Robins entertained the militant leader at luncheon today," and yet we are told that Suffragists do not endorse the militant Englishwoman and her tactics! Are not these two prominent Progressives representative Suffrage leaders? It may be said, "Ah, but Miss Addams refused to serve on the Pankhurst reception committee of Chicago and has declared her belief that militancy, even in England, is fundamentally wrong." One hesitates to criticize one for whom, even though differing with her views on Woman Suffrage, we have such sincere admiration, and perhaps the very inconsistency of her position endears her to us, for it only shows the delightful womanliness from which even a Progressive Suffragist cannot escape. There is, however, a grave danger in the endorsement of Mrs. Pankhurst by women of this type. Few can see their fine distinction between approval and disapproval, while they entertain and so advertise a woman whose avowed object is to raise money to war upon the English government. Now that a volunteer Suffragette force has been organized by Mrs. Pank-

hurst's daughter, what is the logical attitude of Suffragists towards a friendly government? This force which is to consist mainly of men recruited, thus far, in the slums of London, bids fair to become a source of much trouble, especially if Mrs. Pankhurst, now in this country, is successful in her mission of obtaining large sums of money from Americans for this purpose. The women of America—8% of them as represented by the Woman Suffragists—are therefore furnishing the sinews of war against a friendly government. Were these men, what would be the consequences? Again, in their demand for equality, the Suffragists ignore even international law, relying upon their sex and the chivalry of men (despise it as they may), to save them from their unlawful acts.



### Sex Fanatics

It is time that we called a halt to the sex fanatics. They have been at work for some years past, and now the air is becoming unbreathable. Every sacred mystery of life has been cheapened, coarsened, profaned. All the protective veils of mystery and sanctity have been broken down, and in their place we are offered statistics, hospital reports and iodoform. It is these sex fanatics that are largely responsible for the juvenile immorality of the day. It is the sex newspaper, the sex drama, the sex novel, the sex reformer, and the sex pulpit that have created it. And it has been nourished by the apathy and the neglect of parents who are quite content that the policewoman and the delinquency court shall do the work that has been so shamelessly neglected by themselves.—San Francisco Argonaut.

### Man as a Maker

OUR FRIENDS, the Suffragists, set forth as one of their chief grievances that they are obliged to live under "man-made laws," and express their determination to do so no more. This cannot be because our laws are not generous to women, for, as every one knows, they are over-generous. It is simply and solely because they are made by men.

It therefore appears strange that our Suffragists should stop there. If laws are objectionable and unendurable because man-made, why tolerate anything that is man-made?

Why live in a man-made house, sit at a man-made table, eat from man-made dishes, and sleep on man-made beds?

Why buy a man-made automobile, or ride in one?

Why use any fabric woven on a man-made loom?

Why use man-made eyeglasses to read a book or newspaper printed on a man-made press?

Why cook with flour from man-raised wheat ground in a man-made mill?

Why wear shoes of man-tanned leather from hides of cattle man-raised and man-slaughtered?

Why ride in man-made cars on a man-made railroad?

Why cross the ocean in a man-made ship?

Why spend man-made money, or take property under a man-made will?

Why worship in a man-made church?

Why be rocked in a man-made cradle, or buried in a man-made coffin, or have your grave marked by a man-made monument?



## The Change in the Feminine Ideal

By Florence Kendrick Cooper

THE activities of woman have greatly changed in character within the last fifty years. One effect of the change is that she has grown somewhat away from the type to which she formerly was expected to conform. It is not a new thing to compare the woman of today with her mother or her grandmother, but it is interesting to discover, if possible, what the comparison brings out—to learn how real and deep is the alteration in that nebulous region in which lies the much maligned, but none the less enchanting, domain known as "woman's sphere." Because by examining the new sphere of woman, we are able to determine how much she has been changed in order to fill it.

The word "ideal" is rather difficult to deal with. Plato gave it to us, and like its original "eida," it eludes a prosaic, exact use. And as it is suggestive and unique, it has been a great favorite, and is greatly overworked. As used in the subject of this study, it is almost synonymous with "type." Although I shall also use it in its truer sense as referring to that creation of the fancy, the perhaps "impossible She," which men and women alike hold dear, as a goddess of their dreams to the former, or the goal of their efforts to the latter. The unspoiled heart of young manhood will always cherish such an ideal, fashioned according to his taste, and called by Her Name.

What have been the changes, then, in the feminine type within fifty years? In

the attributes assigned to her by universal demand there is no change. Purity, truthfulness, unselfishness, delicacy, beauty—eternally, she must possess these qualities. Like her image on the Grecian urn, in certain moulds she is unchangeably fixed.

"Forever wilt thou love and she be fair."

And yet it is undeniable that the public thought of woman has changed considerably within the last fifty years. The facts are an old story of her educational ambitions, her greater independence, her new pursuits. The activities have changed, and the type also is a little altered. How far, it is often asked, is this change an improvement, and in just what does it consist.

It is a great mistake to suppose that because the walls of Vassar were not built, there were no educated women in the United States fifty years ago. As I write I recall a mother who was not a college graduate—there were no colleges for women—but whose elegant use of her mother tongue and whose exact scholarship in other tongues would put to shame most of the young women who were graduated last summer. In fact, I am of the opinion that the use of English has greatly deteriorated within the last fifty years. There were provincialisms current then, but the slang of today would not have been tolerated. Men, as well as women, have degenerated in this respect. When the Atlantic cable was laid, the message flashed from continent to conti-

nent was "What hath God wrought?" When the Gamboa dike was destroyed, the message flashed from ocean to ocean was "Gamboa's busted." Even a daily newspaper commented on the difference. I believe that fifty or more years ago, the refined women of our large cities spoke with a much greater degree of elegance than the women of our larger cities today. In this respect, the change is not in the line of improvement.

On the other hand, the "doctoring" of our mothers and grandmothers has changed for the better. The advance in medical science among men has extended to women. The "roots and yarbs" have been ground into tablets, and the horrible practice of bleeding—said to have cost the life of George Washington—has disappeared. Women have been quick to accept new medical methods, and although the woman as a physician is still a not altogether welcome experiment, the woman as a nurse is an inestimable blessing to the race.

The woman as a lawyer was unheard of a half century ago. A woman in the pulpit, or on a public platform; was a curiosity, and an unpleasant exception to the conventional custom. And it must be said that, except in rare instances, their exclusion from such places was in the line of their superior position in the community and their greater influence. On the other hand, there are many positions never filled by women in the middle of the last century which she fills now with success and honor. She may be a keen bank president—with competent advisers; she may be a successful farmer, a manager of almost anything that is out of politics, and whose attention does not interfere with her home life and her natural pursuits.

Unfortunately, the last two points are now not sufficiently regarded by her. She is found in the office, on the jury, screaming herself hoarse on the platform, and even on the street, resenting domesticity, clamoring for notoriety.

The novel-heroine has greatly changed within fifty years. She used to be petite, dainty, emotional, clinging, made, ivy-like, to twine. She was supposed to be born for marriage as the sparks were to fly upward to her. But, at the same time she was not expected to think or know anything about that mysterious relation. In regard to the sentiment of marriage she was over-informed. In regard to the duties of marriage she was ignorant. The girl of fact, too was much like the girl of fiction. Now the pendulum is swinging too far the other way; old-fashioned ignorance will soon be accounted bliss.

The modern heroine, in fiction or out of it, is not of the twining type. She is more apt to be a tall, broad-shouldered creature, a wind-blown athlete, a hatless, striding person, capable, courageous, and, sometimes too conscious of her powers.

One great social improvement has been made within the half century just passed. There is no such thing as an "old maid." Not only the individual person so designated has been borne away by the passage of time, but the type has disappeared. No normal woman does not believe in marriage as her true destiny. But if, for any reason, that fails her, she can, as an unmarried woman, have as much dignity, and almost as much happiness, as her wedded sister. She no longer needs to wait for the man of destiny, or wear the willow if he should not come. She can, under a guiding providence, shape her life and round out her career.

The precise economic value to the world, and to herself, of the incursion of women into pursuits formerly held to be the proper domain of men, is not yet established. But one or two points are fairly recognized. One is that there is an unfortunate crowding out of men from their own kind of work, resulting in a reduction of salaries to those on whom the care of a family depends, and cheapening labor in many ways.

Another point is that, except in a few special lines, women do not do public work as well as men; this is not due to inferiority of any kind unless, it may be, of physical and nervous strength, and to poor training.

A third point is that it is said that her new occupations are resulting in the shortening of her span of life. Life is a great gift, to be gratefully accepted, wisely used, and carefully preserved. If woman is lowering her vital power, she is paying dear for her more public life.

The woman of fifty years ago was no brainless, domestic tool. That she was domestic was to her high praise, and it is now of any woman. The root of that despised word is "*domus*," the home. We have belittled the word and abused it, but it still stands, and will always stand for the true nature and life of woman.

A few years ago I attended two conventions—one, the convention held at Seneca Falls to celebrate the sixtieth anniversary of the first Woman's Rights Convention. In a later article I will say more of the first mentioned Convention; now I refer especially to one of the addresses of the evening whose title attracted me and I made an effort to attend.

The title that attracted me so much was "An Argument for Woman Suffrage." I wished to hear one good argument for Votes for Women, if such there were. I expected to hear, at least, a strong and earnest plea, if not an argument, for that side of the question. A fashionably dressed woman smiled upon a sea of upturned faces, and presented the most melancholy effort at a public address that it has been my painful opportunity to hear. Extremely conscious of her garments, and equally unconscious of her limitations in other respects, she over-ran her allotted twenty minutes till she had spoken about an hour and ten minutes, had crowded one speaker off from the programme altogether, and had forced the gentleman who followed her to cut his address short and hurry it to its end. That was bad enough. But the worst feature of the evening was that others like myself had been lured to the meeting by the promise of an "argument." A good argument is always interesting, whether you are convinced by it or not. And among all the mistakes of that convention, the great mistake was in thinking that anything said was an "argument," and, still further, in thinking that there can be a sound argument for an unsound doctrine.

The old platitudes were repeated in the most platitudinous manner, and, smilingly showing a faultless set of teeth frequently, the speaker thought she was making a favorable impression and that she was making converts. I have no doubt that there was much admiration felt for her handsome face and toilette, but the only remarks that I recall were of the nature of impatience with the tedious length and intellectual poverty of her address.



In the second convention men and women sat side by side, and spoke, one or another, in easy and sympathetic freedom. They were friends—not natural enemies—as would have been inferred from the first convention. There was no unwelcome suggestion of sex, no intimation of rivalry, no note of resentment or of self aggrandizement. Each man and woman present was animated by a spirit too unselfish to admit of personal ambition—far less of personal recrimination. In the first convention the theme was what women has done, what she has not been allowed to do, her cleverness, her restrictions—never a word of her limitations, which, indeed, it was not necessary to refer to, as they were painfully evident. We heard false and foolish statements of her denied rights, of her unrighted wrongs. A young girl, since become a well-known speaker for the Suffragists, strained her young voice trying to tell women twice her age and of ten times her experience, what they ought to think. I will not say what some of those listeners wished to tell her as she was about to enter on a career which her abilities might have made one of real value to her generation had they been rightly directed.

In the second convention the theme was what God hath wrought, how much more He could have done if men and women had been wiser and truer to His cause, and, from young and old the prevailing note was of self-forgetfulness, common interest of men and women in the common work, a spirit as different from that of the first convention as true piety is from some aspects of present-day politics.

To return to our subject—the change

in the feminine ideal is in externals chiefly. The change is in type, rather than in an ideal. A young woman may do many things that fifty years ago would have been regarded as unfitted for her, and yet hold a high place in public esteem.

But it is just as true that the woman of today is developed, not really altered, from the ideal of fifty years ago. She must be just as truly a woman, in her inspirations and instincts, now as then. When she tries to do the work unadapted to her,

She is neither man nor woman,  
She is neither brute nor human—  
She's a ghoul.

The virtues and graces that adorned, and, to a degree, sanctified her then, must be her expression, as they are her prerogative, now. She has the opportunity to cultivate her intelligence to its highest possible reach. There is not a man who would not enjoy discussing any matter—political, literary, or civic, with a woman, if she were accurate in statement, broad and calm in judgment, and intelligent in the formation and presentation of her views.

But to the mortification of many women, the worst traits of womanhood are now largely in evidence. And let the notoriety-seeking women beware lest they besmire the Ideal of Womanhood which is one of the corner-stones of our national structure.

The "Feminine Ideal" is to a degree conventional, and may change with changed conventions; but the Ideal of Womanhood is unchangeable.

Now, as fifty years ago, the ideal woman must be a filial daughter, a considerate sister, a true wife, a wise mother, a sincere friend, a lover of humanity, and a Child of God.

## Taxation Without Representation

By Arthur Charles Gronno, for the Manchester (England) Evening News

THOSE who use this formula as an argument for Woman Suffrage exhibit ignorance on two points. In the first place they wrongly conceive that the franchise is founded on property, and not on manhood; and in the second place they show that they do not know either the constitutional or the historical meaning of the catch phrase.

To take the first misconception involved in the use of the formula, it is not the house nor the field that gives the vote. It is the state of manhood, the ability to render bodily service, to hazard life and limb in the defence of the State, which is the fundamental reason for the vote. As a matter of fact, the tenancy of the house, or the ownership of property, is an additional requirement just as the lack of these qualifications is a debarring factor, but the manhood, the bodily power to enforce his will as to how he shall be governed, together with his liability to be called upon to defend the State, are prime and fundamental reasons for the vote of the tenant or owner. I shall amplify this point when I have finished the consideration of the claims of the Suffragists, and when I am advancing reasons why the vote should not be given to women; but for the present I assert that the holding of a tenancy or a property does not of itself confer the right to vote.

Again, I say that Suffragists who repeat the phrase "Taxation should accompany representation," or one of its variants, are ignorant of its constitutional meaning.

I have heard it uttered with an emphasis and with an air of conviction, as if it were at least a clause out of Magna Charta or the Bill of Rights. As a matter of fact, it is a catch phrase which from time to time has been serviceable because it has roughly summed up certain ideas which, in their proper connection, have been, on the whole, sound.

Before the year 1265, under the Norman and Plantagenet kings, the people were taxed either by the king alone or by the king and the "Great Council" together. The "Great Council" really consisted of the nobles. At any rate, the common people, the citizens or burgesses, were not represented. In 1265 Simon de Montfort, issuing writs in the name of the captive king, Henry III, summoned a Parliament.

This Parliament consisted of eleven prelates, twenty-three peers, more than one hundred of the inferior dignified clergy, two knights from each county, and two representatives from each city, borough, and cinque port, and it has been considered by many to be the commencement in England of Popular Representation. In 1295 Edward I. summoned what has been called the "Model" Parliament on lines similar to that called by Simon de Montfort, but the knights from the counties and the burgesses or citizen representatives did not form a separate House of Commons as they do now, neither did they have any legislative privileges. Their principal business was to take measures for raising the aids or

moneys required. There were thus three "estates"—the nobles, the clergy, and the commons—and they made their grants separately. The commons granted a larger rate of subsidy than the other two "estates," and this power of the purse gave them a considerable influence in petitioning for the redress of grievances. After a time the commons took to withholding grants unless their petitions were favorably received, and, a favorable reply being given by the Sovereign, a law was drawn up at the end of the session and entered upon the statute-roll. Every now and then, in order to avoid a distasteful petition, a King would attempt to levy a tax without the consent of the commons, and this was always met with a determined resistance. Thus it became an established principle that no "estate" of the realm could be taxed except by consent of their own representatives. The phrase "Representation should accompany taxation" was intended to express this and nothing more.

Suffragists are fond of instancing what is known as the "Boston Tea Party" in connection with the American War of Independence. Again they are wide of the mark. What are the facts? The following, taken from the Declaration of the Nine Colonies in 1765, will explain. They said, "All supplies of the Crown being free gifts from the people, it is unreasonable and inconsistent with the principles and spirit of the British Constitution for the people of Great Britain to grant to His Majesty the property of the Colonies." Here the grievance was that the people of one country were taxing a whole people of another country without their consent. There was not a single representative from New York, Massa-

chusetts, or any American Colony at Westminster. The Colonists used the saying "No taxation without representation"; in 1773 they threw the cargoes of taxed tea into Boston Harbor and thus brought about the War of Independence.

So we see that the cry "Taxation without representation is tyranny," means in the one sense that no "estate" of the realm may be taxed without their consent, and in the other sense that the people of one country may not tax the people of another unrepresented country.

But women are not an "estate" of the realm, neither do they form a separate country by themselves. As John Bright properly said, they are not even a class by themselves. They belong to and are a part of all classes, and they are represented in Parliament because the classes to which they belong are represented in Parliament. The wives and daughters of miners and other working men have more in common with their husbands, brothers, and male friends, and the men and women of the aristocracy have more in common with each other, than have the women of the working classes with the women of the upper and aristocratic classes. Indeed the interests of married women and those of their husbands in all societies are more closely identified than are the interests of the married women with those of the unmarried women of any given class or society.

Again, if it be right that nobody should be taxed unless they are represented, then many people who we think are properly without votes must have them. All shareholders of limited companies such as colliery, shipping, railway, and other great commercial undertakings, which pay rates and taxes, should have



votes as such. All dog-owners, who as a class are taxed, should have votes as such, all the three million voteless men and the minors of this country who are taxed on tobacco, beer, tea, sugar, etc., should have votes, and all the people of India should have votes, as should all our other native fellow subjects.

No, the assertion that women should have votes because taxation and representation should go together is a mere quibble, a play upon words, an attempt to raise a side issue.

I have no space to deal with "the lady with the coachman and the gardener" except to say that she is a mere episode, inheriting her man-made wealth from a man, and in all probability passing it on

to men. She gets a very good return for her rates and taxes. She has protection against foreign foes and domestic marauders, the administration of justice, the use of post, telegraph and the thousand and one advantages of a well-ordered community. She has the municipal and other local franchises, and for all this she gives not one atom of service compulsorily, but is protected and defended by men who, besides contributing their rates and taxes, are liable to be called on to serve on juries, to help the police, and, between the ages of eighteen and sixty, to fight in the country's defense in case of invasion. That lady has no grievance, neither has the woman householder.



## Suffrage Leader Says Vote Kills Woman's Charms

"I WORKED very hard to get the franchise for women in Colorado, and since 1894, when it was granted, I have voted, but were the question put to a vote in Colorado today whether or not to continue to grant the franchise to women, I would vote to recall it, and fully half the women in Colorado would vote the same as I."

It was Mrs. Anna Kelley, of Grand Junction, Col., one of the foremost workers to bring about Suffrage in that State, who made this remarkable statement, a statement that is even more remarkable when it is remembered that Mrs. Kelley is the mother of Eugena Kelley, the one Woman Suffrage delegate to the Democratic national convention last summer.

"I, too, felt at first that the franchise for woman would be a great thing," said Mrs. Kelley. "I believed politics would be purified, the world would be better. Today I know the conditions in my own State are not bettered after nineteen years of equal franchise. Nineteen years is a long enough time to try it out. I believe the conditions which womens' votes were to eliminate, or at least better, are worse today than they were before 1894."

"The sweet-faced old lady is gone. I have seen the good housekeeper and the contented wife neglect her home and grow envious of her husband's political job. I have seen timid women shrinking at their first visit to the polls grow as brazen as the very women of the street, after a few years of voting."

"The ballot will never elevate women. Its effect will be the opposite. It's not a question as to whether a woman is as equally competent to vote as is the man—that is no longer the idea, today it's whether a woman can repeatedly soil her skirts, figuratively speaking, at the polls, and remain as delightfully feminine as before."

"After twenty years of observation I can truthfully say that a bad woman sells her vote as quickly as a bad man, and I believe she is to be bought more readily. A woman can vote more often than can a man."

"That statement is not hearsay but personal knowledge. When the franchise for women was young in Colorado, I had worked very hard to bring it about and as a sort of reward I was made one of the registration officers in Denver. There were forty-two names registered as from one house. I investigated and found but two voters in the house. From another house seven women were registered. I suspected that only one woman lived there."

"Representing myself as an agent for cosmetics and laces, I went to the house and sold an order to the one inmate. I told a hard luck story. She had been drinking, I suppose, and was talkative. She took pity upon my poverty and told me how I could earn a pretty penny at the polls. My heart almost stopped beating, for right here was the information I wanted. She told me she had registered from her ward seven times, under as many different names—names of women who had been inmates of her house up till a short time before and had left when the hard times came. She was to vote seven times, and she even

showed me her disguises and told me who paid for her votes."

"When I divulged my information I was made a challenger. When the woman cast her first ballot, I kept in the background, and she did not see me. Half an hour later she came again, and had I not seen a part of her disguise before, I would have noticed nothing irregular in her. But just as she was about to cast her second vote, I challenged it."

"I vote always. I have the franchise and I believe it's my duty to exercise it. But I would gladly give up that franchise and be relieved from the duty it carries with it; I shall be so glad if that franchise is ever recalled."

Mrs. Kelley is in Ann Arbor en route to her home in Colorado, after six weeks spent in the mid-west.

—Detroit Free Press.



### Women Bearing the Heavier Load

The women of America, rich and poor, are bearing the heavier load, in home making, in philanthropy and in business life. Must they have added a man's political burdens? Let men remember that women are far more fruitful in public affairs if not affiliated with political parties. What the working man cannot get by a vote, the working woman cannot hope to gain.

The call to woman to leave her duty to take up man's duties is an impossible call. The call on man to impose on woman his duty, in addition to hers, is an unjust call. Fathers, husbands, brothers, I say to you, speaking for the silent woman, that I claim for her the right to be exempt in the future from the burden from which she has been exempt in the past.

LYMAN ABBOTT.

## Quotations from a Letter

By Evelyn Baker Dodd

LET OUR good women pause and consider the reform schools, the houses of correction, the juvenile courts all over this fair land—a reproach to the parents of any country. They are the answer of a supply for the demand, the best stagger toward relief the State can make, but they are not homes. They are a standing proof that “the parents have eaten sour grapes and the children’s teeth are on edge.” The public schools and the State cannot bring up the children, they are neither fathers nor mothers. It takes two parents—both father and mother and a home, be it a palace, a cottage or a tent to rightly do so important a work, and there is no sufficient substitute for these. Both men and women have here a high duty to perform and God will require it of them whether they believe in Him or not. The children of today are all the nation has for its citizenship of tomorrow. What home can there be of any government fed by the reform schools, the houses of correction, and the juvenile courts? This situation is no picture of the imagination to be dispelled by stern facts; the evidence is everywhere and cannot be suppressed. Far better to face the unwelcome truths at once, and strike out, determined to remedy it.

The Suffragettes seem to forget their high mission in the world, a calling way out of sight above that of men. A woman was God’s last act of creation; we are told He then rested. A woman

was his chosen instrument in the salvation of world from sin. Man stood aside when she bore the Divine Son. Could anything be mightier than that? There is nothing on this earth so powerful for good or evil as the influence of a woman. “Man is the noblest work of God,” is man’s saying, not God’s. But let it be granted, woman is the tenderest and the greatest power for good, consequently the grandest.

What kind of a man can it be who wants a woman to vote? Every man worthy of the name should want to be the head of his own household, that is his place. When he allows or helps a woman to take or share his place in home or State, there is something wrong with him, and the fact that women cannot get the franchise without man’s help, the blame for the present unnatural and pernicious state of affairs rests concretely with the men. The conclusion is forced that the Suffragette men do not want the responsibilities rightly theirs; the burdens of the family especially, they would and do shift to the women. They no longer bear all the financial support of those belonging to them; it has been left to the daughters and mothers of the country, who have all too willingly assumed it, and now they have turned to the women to straighten out, with the ballot, the affairs of State and Nation which they have tangled; to rid the land of corruption—privilege, white slave traffic, child labor, and all the ills they have allowed to become firmly entrenched.



It rests with men, helped by home ties, to overcome these evils, they and they only can do it. American men have been the greatest men on the globe. This magnificent country proves that. They are still great and hold sublime possibilities, but they have a mistaken idea of what is a just and kindly attitude toward their countrywomen. They should break the shackles of their bondage to women and assume at once the responsibilities belonging to them only, and rule this country as their forefathers did of old.



### The Judge and the Jungle

The Hon. Ben B. Lindsey, who climbed to the cornice of Fame's proud temple on the same ladder with the Hon. Tom-Tom Lawson, another philanthropist whose modesty is as great as his merit; the Hon. Ben B. Lindsey of the juvenile court of Denver is defending himself against the attacks made on him by the "beast" and the "jungle" and the "infamous boss," and as usual, he is defending himself in the East. Now he is a thrilling Woman Suffragist of Washington; now he is before the Boston Woman Suffragists, rocking Tremont temple.

Without regard to the beast, the jungle the infamous boss or Woman Suffrage, is it not more than a little queer that the judgeship of the juvenile court of Denver seems to be held mainly in absentia? Who does the work while Judge Lindsey lectures and laments and pleads in the East?

Last summer we asked Judge Lindsey, against whom we have no prejudice and of whom we know little save his magazine glory and his frequency in the East, if he

would mind sending us a list of his absences from Denver since he became judge of the juvenile court. We have not received any list from him. Possibly some of his friends in Denver, justly eager to show his faithfulness to his job, will oblige us, especially as our only purpose is to vindicate an illustrious public character and pillar of reform.—New York Sun.



### Medical Certificates Before Marriage

Richmond, Virginia, is "all tore up" on the question of medical certificates as a preliminary to marriage. Dr. Mason, rector of Grace Church, will have nothing to do with the unclean thing. He does not approve of asking doctors to certify to a fact that they do not know to be a fact, and he says very truly that their methods of testing the physical condition of applicants would vary according to their general belief about the man's character, or their personal relations to him and his family. The worst thing, says Dr. Mason, is that to most men "it will look like a sham, a mere show of righteousness and purity that is not really expected to accomplish the thing which it professes to do. We fear such an appearance is not calculated to elevate moral standards." Its effect upon the church itself, says Dr. Mason, will be most prejudicial. Men who resent an intrusion so intolerable will resort to civil marriage instead of ecclesiastical. "Without this proposed closing of the church's doors to those seeking marriage in the past six months, since January 1, 1913, a civil officer has married more couples . . . all the Episcopal clergy in Richmond have done."—San Francisco Argonaut.

## Address to the Committee on Rules of the House of Representatives

By Mrs. Wm. Forse Scott, Chairman of the Legislative Committee of the Guidon  
Club Opposed to Woman Suffrage

MR. CHAIRMAN AND GENTLEMEN OF THE  
COMMITTEE ON RULES:

We regret sincerely the necessity we are under to make any demand upon your time and attention when both are heavily taxed by affairs of the country of great immediate importance, in which you are properly engaged. We do not fail to understand that any discussion of Woman Suffrage in Congress is futile at this time, because the Constitution, under which this country has so greatly prospered, has left to the States exclusive jurisdiction over their own electors. If the cry for Woman Suffrage is to be forced into Congress, the first step would be a demand for Constitutional Amendment based upon the principle of Federal control; but we are sure that Federal control would breed discord, or might even cause civil war. If the advocates of unlimited suffrage should propose such an amendment, and should it be discussed only on the main issue of State rights against the authority of the central government, then we would not appear—we would leave the discussion of that question to our representatives. But should such an amendment be urged on the ground of unlimited "Votes for Women" we should demand the fullest opportunities for opposition; for we are deeply convinced that our arguments are unanswerable, inasmuch as they are statements of natural law and basic principles.

Since we see no indication on the part of the Suffragists to proceed in an orderly, lawful way toward amendment of the Constitution, we are led to believe that Congress, in hearing them publicly and encouraging their repeated interruptions, by spectacular methods, of its proper work, is lending itself to a scheme of meretricious agitation.

We think that the Senators and Representatives who admit to their councils the women agitators who throng Washington, are allowing themselves to be made merely the tools by which these agitators (who number, or represent, only a small part of the women citizens), unable otherwise to establish a lobby, are getting the ear of the Nation and, still worse, misleading the people by the sensational reports which are wired all over the country, so worded as to impress the ignorant or thoughtless with the belief that the Suffrage movement is officially countenanced and supported in both Houses.

We regret not only the waste of time and money to the Nation, but also the absurdity of the position, in the eyes of the civilized world, of the men who represent the Nation for definitely limited purposes and not at all as advocates of new and sensational "Causes." For these reasons we hope that, if a hearing is had in December, it will put an end to the agitation of this question in Congress.

until, by regular constitutional amendment, it has gained a legal status.

If the members of Congress will continue to listen to pleadings for and against a cause over which they have no jurisdiction, then, under protest, we are compelled to take part. We must do this or allow ourselves to be deprived of our rights by a small minority of women who want that which we believe to be destructive to the Nation's welfare.

The question at present under consideration is upon the illogical demand for a special committee on Woman Suffrage. The demand is unreasonable, because a special committee is quite unnecessary. It indicates a great fear of the result if the question should be subjected to the calm and judicial consideration it ought to receive in any regular committee. Up to this time only childish reasons have been offered in support of it. The principal reason was that given by Miss Jane Addams who, in urging before you the appointment of a special committee, earnestly objected to any consideration of the subject by the Judiciary Committee because, she said, the minds of the men of the Judiciary Committee have become warped and biased by experience in the consideration of legal and governmental principles.

Gentlemen, while we would appear before any responsible committee to resist this threatened destructive raid, we must particularly urge that, however such a committee be created, it should be composed of men trained and well grounded in the principles of law and government, and that we shall never be left to the vagaries of such a committee as Miss Addams proposed to you—that is, one composed of men who would “better

represent the sympathies and human impulses of the people.”

Miss Addams also demanded that all discussions of Woman Suffrage should be “open,” so that constituents might know what their representatives were thinking. On our side, gentlemen, we do not assume the rights to know their political, any more than their religious beliefs. We are content to know their acts when the time to act comes. We are not at all sure that closed doors are not often protection against interference or intimidation. We desire, only, that if you do discuss the questions, you will do so fully and fearlessly, keeping an independent judgment and an indifference to threats of retaliation. If you can preserve time for your regular duties or assure your political courage only by closed doors, then, by all means, throw about any part, or all, of your deliberations the protecting cloak of secrecy until the day of action comes.

While we would appear before any proper committee, we see no reason for removing the question from the Judiciary Committee,—where it is certainly natural, reasonable, and logical to leave it. Being a regular standing committee it would not have the character of the present Senate Committee, which is only a “packed jury.” I am told that every member except one is an avowed Suffragist. But we assume that no committee in the House will be composed entirely or chiefly of avowed Suffragists. It must never be lost sight of that those who advocate Woman Suffrage in this country are enormously in the minority.

And we further propose that no member from a Suffrage State should be appointed on such a Special Committee, since the matter is of great importance to



the States where unlimited Suffrage does not exist, and does not concern the States where it is already adopted. The shrewd wisdom of the story of the tailless fox should not be forgotten.

This latter condition would, of course, not apply to the debate. We should expect on any hearing to find evidence produced on both sides from the Suffrage States.

The hearing granted to the Suffragists on Thursday, the 14th inst., was announced as an informal conference at which only a request for a hearing in December, on the need of a new Standing Committee, would be presented.

I was present at that "informal conference," which proved to be a very formal hearing with all of the customary careful preparation and formality of procedure. And the whole question of Woman Suffrage, from a fatally defective biological point of view up to the last word of Child Labor and Minimum Wage and the rest was heard.

I shall not raise any new question now, nor answer all that I heard which might be replied to, because, in good faith, I asked only to be heard on the question of the necessity for a hearing in December, to discuss the need for a Special Committee on Woman Suffrage. But may I call your attention for a moment to the superficial or insincere character of the arguments submitted for your consideration by speakers who advocated Woman Suffrage rather than a Committee on Woman Suffrage, which was clearly out of order.

It may be assumed that the wild statement made of the number of woman voters needs no comment. I will pass to Dr. Wiley's assertion that biologically "men and women are the same since

they come from the same splash of Bioplasm." What wild science is this, that considers only the beginning and takes no heed of evolution from that beginning? But what I wish you to note is that Dr. Wiley, like all Suffragists, is absolutely retrogressive, advocating a return to conditions outgrown and rejected as civilization has progressed. Anything like their so-called "equality of sexes," by which they really mean identity, as Dr. Wiley's speech shows, would involve a return to low biological and sociological conditions—And don't forget that, under the natural law, it is sternly possible to return!

It was rashly stated by another speaker that the men of the West gave freely the franchise to women. Will you take pains to learn who the men were who gave to women the Suffrage? How many Socialists and Mormons it took to pool their votes to make this gift? I went through the California campaign and know how the men "gave" the Suffrage to woman there.

It was also asserted that the jurisdiction of the States over their own Suffrage was ousted when the negroes of the South were enfranchised. The fact is the Southern States were not in the Union when the North laid the condition of Negro Suffrage upon them. And the event has proved how ineffective was the power of the Federal Government even when it had the seceded States at its mercy.

I do not wish to take advantage of the precedent set us by our opponents of "stretching an inch," so, with one more reference, I will close. In a conversation with Mr. Henry, your chairman, he told me of a letter from a woman in California, who asked what was the status of women

in that State since the adoption of the Woman-Suffrage amendment there, and asked me how I would answer it. The answer is easy. The status of women is precisely the same as that of men, except where the laws give her certain superior right, as was shown by a decision soon after the election in California when women were refused admission to a prize fight. The question was taken into court and the court held that, under the new amendment, women had the same rights as men everywhere and could nowhere be excluded as women. Similarly, the women's clubs in Denver insisted that a law prohibiting the sale of liquor over the counter to women was an invasion of their rights as citizens.

Gentlemen, we should be glad if you would sweep Washington clear of the whole matter until it is brought there in the proper and orderly way; but if you will not, then, we demand, not only to be allowed to be heard in December, but that notice shall be given and an ample opportunity allowed for representation on the part of the opposition.

You have no right to allow a preponderating impression to be made by those who love the public clamor, while you allow those to whom political proceedings are strange and even offensive to be unrepresented.



### Calls the Home Detestable

The Rev. Moritz Weston, in an address to the Women's Freedom League of London, on November 17, said that the most formidable bar to the economic independence of woman was "Home, sweet home," which he called the most detestable institution ever imagined.

He said he did not wonder at the desire of the youth of both sexes to leave it.

"A sacrilegious sacrifice must be made," he continued. "The home must be destroyed. The sooner a wife understands that the washtub and the cooking range are not the sole aims of her existence the better it will be for the emancipation of woman."—N. Y. Sun.



### Moose and Suffragists Sway Illinois Election

In the most fiercely contested judicial election in the history of Illinois, Charles C. Craig, Democrat, of Galesburg, was elected to the Supreme bench to succeed John P. Hand by a majority of 3,646 over Judge Leslie D. Puterbaugh, Republican, of Peoria. Arthur H. Shay, Progressive candidate from Streator, ran nearly 5,000 votes behind the Republican.

Political experts attribute the Democratic success to the entrance of Progressive and Woman Suffragist elements into the campaign.—Ex.



## As a Man Thinketh

By G. D. M.

**I**T TIRES one to hear of "woman's inferiority" almost as much as it does to see the suffering Suffragette trying to prove, by strenuous word and martyr's deed, her "equality"—when every mother's son of us realizes her superiority. Does any one doubt that, with woman's instinct for housekeeping—of adapting means to ends—of adapting herself to husband and children (differing often as night from day) she could wrestle successfully with municipal housekeeping? Her single-mindedness would alone fit her for the job. No! Woman's ability is not the question before the house of public opinion. The question is—and it admits of no amendment—Why and what are men? and Why and what are women? The world will not go round safely until this question is settled once more—or are we to have a third sex, the he-woman!

The Almighty must have had some definite intent in differentiating men and women. Everybody supposed, until the epoch of Mrs. Pankhurst, that this was in order to distribute the day's work fairly and not to have men and women doing just the same thing. The Yankee housewife, bending wearily over her task from sun to sun and never done, hit the nail on the head when she remarked to an emancipated sister who was orating on the tyranny of man; "Wa'al, if there's one little thing a man can do alone, for heaven's sake let him do it. I haint got time to vote and settle men's quarrels."

It seems to the writer that the most

forceful, fruitful, conserving and inspiring thing on earth is Woman. We men are, at best, only fighters; contesting for bread and bride, for place and for power. Is there, in truth, much else in a man's life than aggression, defence and competition of some sort, whether in work or in sport? But what the Saxon fights hardest for is to protect from harm or overwork that which he values above all else—his mother, wife and daughter and the home they make for him and the stimulus they are to hold him up to the level of his best thought and purpose.

The mistresses of kings and princes have oftentimes made the history and geography of Europe, Asia and Africa; and such will surely be the fate of America when the New Woman—politician and lobbyist—enters our halls of legislation; for the only thing a woman can't do is to control herself. Partisanship is the curse of church and state. Now woman is a born partisan, sacrificing everything to what her uncompromising, single-hearted, untiring nature clings to. What judge or jury would heed her when her feelings are involved? She doesn't know when she is beaten. Greater self-control is the chief advantage man has over woman. This, and not physical force or idealism or initiative, spells man's authority and makes him "head of the house." And so woman's greatest strength (her intensity) becomes her greatest weakness. The English arsonette and anarchist is a case in point—breaker of all law to prove her fitness as



law maker! Even Socialists are not anarchists—tho' every Socialist is a Suffragist. Inez Mulholland is as brave as she is logical when she claims (read her creed in McClure's Magazine) that liberty and marriage conflict; and that marriage, as it has been for 1914 years, must be modified, or at least, that a woman should leave a man when she wants to. It matters little whether women go through this farce of voting; it matters much—nothing matters more than—what sort of women men take to themselves and what their relations are to each other

We're a mercurial and impulsive people, rushing in where angels fear to tread; but there's a latent "sober second thought" among us, although the devil of hysteria does seem just now to be entering into our national life. We men are beginning to realize how empty is our eager materialism, and are losing some of our moral earnestness; exaggerating rights and minimizing duties; leaving too many of life's responsibilities to women; making often a farce of politics and of religion. In short the times are out of joint. Having our own way in the battle of life does not make the best men or best citizens. Every man needs a woman's influence and the "constitutional opposition" of our homes keeps us all straight. But a man will not be bossed outside his home.

Whatever else may go over the brink in the convulsions that must come some day, if our experiment of self-government is to survive and the strained relationships one sees on all sides are to be readjusted, the men of America will cling closest to their most cherished possession—the women who follow the business of being a woman; and we shall be, as we always have been, as wax in the flame of her in-

spiring devotion to whatsoever is lovely and of good report.

"Place aux dames!" is not merely a dictum of polite society. We sometimes may not get on well with women, but we cannot get on at all without them and, yet, "man's love is of his life a thing apart; 'tis woman's whole existence." Marriage gives a thrilling career and wonderful evolution to the idle, aimless and often frivolous girl; and, yet, marriage is no sine qua non. Unmarried women have, from all time, helped and guided men; for women know us so much better than we do them! and "knowledge is power." Their scepter is sex.

Yes, Sex rules all life. Only Death disputes its supremacy.



### In Days of Darkness

In ancient days our ancestors  
Drank milk uncertified.  
They had no pure food laws in force,  
No health boards—on the side.  
They had no antiseptic bread,  
Had no inspected beef,  
No vacuum cleaners in the house  
To bring microbes to grief.

Brave folks, indeed, our ancestors,  
Who long were underground  
Before that awful little thing,  
Appendix, had been found.  
When pain assailed them they would take  
A home-made remedy—  
Some gin and tansy, or perhaps  
A bowl of catnip tea.

All hail! our ancient ancestors,  
Let's speak of them with pride;  
They did not fear bacteria,  
And microbes they defied;  
They did not know how tiny germs  
The people's health impaired—  
They lived long lives of happiness  
Because they were not scared.

T. W. J.

## Book Reviews and Notes

WOMAN IN SCIENCE. By H. J. Mozans, A. M.,  
Ph. D. With Bibliography and Index. D.  
Appleton & Co.

A VERY learned book with a vast amount of carefully collected and valuable statements concerning the intellectual achievements of woman.

The opening chapter is entitled "Woman's Long Struggle for Things of The Mind." Of profound interest is the fact that this shrewd, careful and interested student really seems to miss the whole underlying truth in the lesson of history concerning woman—the truth, namely, that woman has been from the beginning of time the arbiter of her destiny, the framer of the conditions of her life. This is the great fact that seems to be almost universally misconceived. In championing the cause of woman this learned and broad-minded and kindly man believed that he is only doing her justice and righting wrong when he assumes that woman's place and work in the past has been forced upon her without her desire and against her effort—by man—who, to use the author's own words, should have been the first to extend to her a helping hand." This assumption is one that does little honor in reality to woman and is an assumption that the author himself could have refuted if he had looked deeper into the significance of the very history he relates.

Take the first instance that comes to hand. At page 17 the author says: "Had the civilization of Greece been a woman's

civilization, as well as a man's civilization, had there been a federation of all the Greek States, as Aspasia seems to have striven for . . . and had they been encouraged to develop all their latent powers that were so systematically suppressed, and to work in unison with the men for the welfare and advancement of a united nation, it is difficult to imagine what a dazzling intellectual zenith a supremely gifted people would have obtained." The truth, as it seems to me, is that had the civilization of Greece, not been a woman's civilization fully as much as a man's, Athens would never have been heard of. Marathon and Thermopylae would not have saved the Republican ideal of the Western world and given us as a standard Greek letters and Greek art. Who were the true rulers of Greece in that day, when, as it was said by a modern poet, of Pericles, that he was

"The center of earth's noblest ring,  
Of more than men the more than King."

It was her home-keeping woman. There was one power to which every ruler, philosopher or poet in Athens paid absolute tribute, namely the sybil on the tripod, the priestess at the sacred fountain. These women reflected the divinest aspirations of the Greek soul, and these divinest aspirations taught woman that it was a thousand-fold more noble to be the mother of a Pericles than to be his foreign mistress, Aspasia. And so thought Pericles himself when he said in his address after the Peloponnesian war: "To the wives who will henceforth live in

widowhood, I will speak in one short sentence only, of womanly virtue. She is the best woman who is most truly a woman, and her reputation is the highest whose name is never in the mouths of men for good or for evil." Their names were not in the mouths of men but men raised to them more enduring monuments. What did it mean that the guardian and patron of Athens—from whom it took its renowned name was Athena—a goddess, not a god? That she was patron both of wisdom and of war? What did it mean that all the fundamentals of civilization—the virtues, domestic and patriotic, the graces, the industries, the arts, the sciences, were all presented to the world in female guise in Greek art. It meant that those giant Greek intellects, mother-taught, knew and recorded the truth that woman's contribution to universal progress was the ideal and the inspiration without which it would never have had being.

Our author says: "The first great bar to the mental development of women was the assumed superiority of the male sex." Who taught men? Women. The Bible prophecy has proved true and has been misunderstood. "Thy desire shall be to thy husband, and he shall rule over thee." Women put their sons in the seats of power, and they did so from an instinct that it was the true method of self-preservation and progress as well as that of the race. And the instinct was a sound one. Our author, through his entire book, proves how great were even the literary, scientific and artistic public achievements of women through all the past, but he does not say, he seems not to know, that these women had no sons, no successors. They sacrificed family to

fame, children of the body and soul to children of the mind. Which was better? The fact that they did so led on to that social condition which in Europe and America produced a noble, educated, home-keeping body of women, whose reward was that their sons could build a free government under which they would be the first to profit. In the pre-Christian civilizations the daughter became the victim, and then, as a mother and a mother-in-law, she carried on the cruel lessons. Christianity did not change the underlying principle but it spiritualized the individual life and this led to the framing by men of laws and customs more favorable to women than to themselves.

By abusing this principle and exalting themselves, the women of the Feminist movement are leading back to a condition in which women will be the victims of their own false ideal of self-exaltation.



#### Changed Her Opinion?

The marriage of Miss Inez Milholland to Mr. Eugene Boissevain must be a severe shock to the advocates of an advanced feminism. For Miss Milholland was something more than a Suffragette. She was understood wholly to disapprove of the male sex and to advocate its complete extermination. She might have been willing to make some exceptions in favor of the kind of men who consent to carry banners in Suffragette processions, but even they would be allowed to exist only on sufferance. And now she has actually married one of these noxious creatures who does not even belong to the great and only movement.—San Francisco Argonaut.



## Press News and Notes

**A**N EVENT of interest to Anti-Suffragists all over this country was the conference of Associations Opposed to Woman Suffrage, which was held at the Waldorf-Astoria on October 29. This conference was called by the Guidon Club, the only organization opposed to Woman Suffrage, which numbers men and women among its members, and the purpose of the meeting was the formation of a committee to arrange for the hearing before the Committee on Rules of the House of Representatives, which is to be held in Washington in December, for the purpose of discussing the need for a Special Committee on Woman Suffrage. The meeting was called to order by Mrs. Charles Denison, as temporary chairman, who called for nominations for chairman. Before proceeding to elect a permanent chairman, a motion to vote on all questions as clubs represented on the occasion, was unanimously carried.

Mr. Everett P. Wheeler was elected chairman of the conference and permanent chairman of the committee in charge of arrangements for the hearing. Miss Edna K. Phillips was elected secretary of the conference.

It was decided that a committee should be appointed by the chair, to consist of one member of each body represented at the conference, with power to arrange all matters connected with the hearing before the Committee on Rules. That the committee shall have no power to add to itself, but it has the power to confer with any association. It was also recommended

that the committee appointed should take a strong stand upon the unconstitutionality of Federal action upon this matter. The Associations represented upon this occasion, all of which voted "aye" upon the subject under discussion, were The Guidon Club, The Man-Suffrage Association, The Citadel Club, Montclair Association Opposed to Woman Suffrage, The New York Association Opposed to Woman Suffrage and the Minnesota Association.

Among those present were: Mrs. James Benedict, Mrs. George Seligman, Mr and Mrs. Harold DeRaashoff, Mrs. J. H. Stoughton, Mr. and Mrs. John C. Ten Eyck, Mrs. Rossiter Johnson, Mr. Everett P. Wheeler, Mr. Monroe Smith, Mrs. Stephen Peabody, Mrs. Isaac C. Ogden, Mr. George H. Owen.

Woman Suffrage in New Jersey has met with a decided set-back. On account of failure to comply with the legal publicity requirement the bill favoring submission of the question to the people which passed the last legislature, cannot be brought up in the Legislature of 1914, for a second reading. A new measure will have to be introduced which must pass two Legislatures.

In the meantime, New Jersey women are becoming very active in opposition. Montclair and Elizabeth, among our nearest neighbors, have large working organizations. In Elizabeth where it was predicted that an almost unanimous suffrage sentiment would be met, the opposition enrolled over a thousand members in a very short time. A well at-

tended parlor meeting was held in Jersey City on the 12th, at the home of Mrs. Blanchard, on Bergen Heights. It was addressed by Miss McIlvane, of Trenton, and Mrs. Rossiter Johnson of New York.

It is worthy of note that in France where women have shown themselves to be the most efficient business women, working side by side with their men, the amendment in favor of Woman Suffrage was rejected by the Chamber of Deputies in November, by a vote of 311 to 133. Evidently France realizes that her women would lose, rather than gain, power and privilege through the ballot.

A free performance of "The Lure" was given for working girls on Sunday, Nov. 23, under the auspices of a "Committee of Philanthropists (?) and Suffragists," at which Mrs. Harriet Stanton Blatch addressed the girls. Undoubtedly the law winks at Sunday theatre opening, but philanthropists have usually been the first to uphold the law. Is this more of the uplifting influence of the Suffragists which we are told to look for when these ladies secure the vote that purifies every condition.

A branch of the National League for Opposing Woman Suffrage of Great Britain has lately been started in India.

Much notoriety has been given the statement that Dr. Anna Shaw proposes to make it her object to defeat, for reelection, all who oppose the adoption of a Constitutional amendment to assure Nation-wide Woman Suffrage—including Senators and Representatives in Congress and Members of State Legislatures. The

good lady has set herself a large and, we are inclined to believe, a hopeless task, but it is nevertheless wise for the men of this country to stop and consider the logical outcome of such methods of obtaining her object, by a leader of a proposed new electorate.



### Cry of Little Brothers

We are the little brothers,  
Homeless in cold and heat;  
Four-footed little beggars,  
Roaming the city street.

Snatching a bone from the gutter,  
Creeping thro' alleys drear.  
Stoned and sworn at and beaten,  
Our hearts consumed with fear.

You pride yourselves on the beauty  
Of your city fair and free;  
Yet we are dying by thousands  
In coverts you never see.

You boast of your mental progress,  
Of your libraries, schools and halls;  
But we who are dumb denounce you,  
As we crouch beneath their walls.

You sit in your tinselled playhouse  
And weep o'er a mimic wrong.  
Our woes are the woes of the voiceless,  
Our griefs are unheeded in song.

You say that the same God made us.  
When before His throne you come  
Shall you clear yourselves in His presence  
On the plea that He made us dumb?

Are your hearts too hard to listen  
To a starving kitten's cries?  
Or too gay for the patient pleading  
In a dog's beseeching eyes?

Behold us, your little brothers,  
Starving, beaten, oppressed—  
Stretch out a hand to help us  
That we have food and rest.

Too long have we roamed neglected,  
Too long have we sickened with fear.  
The mercy you hope and pray for  
You can grant us now and here.

ETHELRED BREEZE BARRY.

## Anti-Suffrage Organizations

### National Association Opposed to Woman Suffrage

#### OFFICERS

Mrs. Arthur M. Dodge, President, New York.  
Mrs. Eli Whitney, Recording Secretary, New Haven  
Mrs. Robert Garrett, Treasurer, Baltimore.  
Miss Minnie Bronson, General Secretary, 37 West  
39th street, New York.

### STATE ASSOCIATIONS

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Mrs. Daniel A. Markham, President  
" Walter S. Schulz, Secretary, 242 North Bea-  
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Miss J. C. Fairfield, Treasurer, 1523 Dearborn ave.,  
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Mrs. George W. Kretzinger, Recording Secretary

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Miss C. L. Harrold, Secretary; 2101 N. street

#### WISCONSIN

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222 Monona avenue, Madison

### THE GUIDON CLUB

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45 East Thirty-fourth Street, New York

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Mrs. Charles Halbert Denison  
Mrs. Charles F. W. Mielatz  
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## New York State Men's Association Opposed to Political Suffrage for Women

27 William Street, New York

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## The Citadel Club, Yonkers, N. Y.

PRESIDENT—John C. Ten Eyck

SECRETARY—Francis A. Repplier

TREASURER—Fred'k H. Poor,

## ENGLAND

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Headquarters: 515 Caxton House, Tothill street, Westminster, S. W., London

Organ: The Anti-Suffrage Review, Annual Subscription 1/6

Presidents, Earl Curzon of Kedleston; Lord Weardale. Deputy-Presidents, the Countess of Jersey; Lady Robson. Chairman of Executive

Committee, E. A. Mitchell-Innes, Esq., K. C. Hon. Treasurer, J. Massie, Esq. Hon. Secretary, Miss Gladys Pott. Assistant Secretary, Miss Helen Page.

### Association Opposed to Woman Suffrage in Canada

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Mrs. E. N. Bate	" Guy Robinson
" James S. Cartwright	" H. S. Strathy
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### Association Opposed to Woman Suffrage Toronto, Canada

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